

Social Structure and Forms of Consciousness – Syllogism with Recent Italian Workerism and Harry Cleaver
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I. Syllogism in Marx's Mathematical Sense by Reading Italian Workerism in Political Manners

The syllogism then is capital, state and labour which though reflects a complex syllogism of life – which means also politics essentially about bourgeoisie and proletariat which is segmented and recomposed in protests – so let us cover the whole logic of situations which are political situations – universities, factories and perhaps streets which then are formed in syllogisms which are complex together which means then a horizontal perception of a recomposition of student protests which then organizes the university as politics.

II. In Gramsci – then the Syllogism reflected

Gramsci meant that what Lenin calls a changing syllogism of Hegel, is finally the process in more detailed ways becoming the syllogism also – which though in him is just about the universities and seminars which produce the syllogism of life in purity which is German Idealism – how do we know all of this. All of this is called social structural arguments – apart from Marx, poetry (early Marx) and then scientific Marxism (complex economic labour theory of value, or commodity-form analysis leading to the complex formalism) and then there is Hegel – the whole explained in simple determinations all the time. Now what does this mean – when we say capital, labour and international, national, and living labour against capital process world-wide then means just this process of scientific structure which in lyricism of Lenin and Trotsky is consciousness of science and philosophy – that philosophy is finally as Kant argues scientific and refined.

III. Social Structure and Forms of Consciousness therefore – Ideal Pole reflecting on the Social Structure which though is not empirical process but an idealist process – the empirical process is previous arguments – this is the idealist process

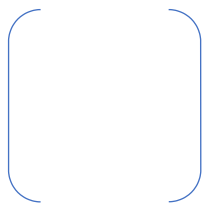
Hegel reflects on the process of Marxism as just determinate and structuralist, it is actually the process of idealism which is a syllogism of life that covers the social structural argument which in political science is how “intellectual organic works’ which reflects the social structure but is also fitted into a complex structure where it just sits and divine things which are actually idealist reflections of what is a complex structure.

Ideal pole of Hegel therefore argues that it is a syllogism of life which completes as a universal-self-consciousness of a poor people which then is the nature of a militant revolutionary which then is changing arguments according to Marxism which is also just the nature of things in Harry Cleaver – that it is in fact a complex diagram of the syllogism of life the whole process.

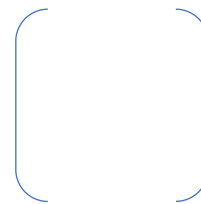
III. Complex Syllogism of Life (just the singular perception by Sirohi, disregarded by all except the singularities of true kind I might say even in black rights, ethics)

Capital and Labour which then is in situations as well
Marx is More Scientific

Scientific Structure in



Complex syllogisms of the universal-self-consciousness and the poor
and politics and capital



Complex forms of labour,

Sirohi is arguing this process called changing by Lenin is called Universal, particular and Singular in Hegel becoming Marx which then is syllogistic mediations of complex types which then also means science – it is what the Soviet Union calls science – which is mixed with humour, and logics of following life. Actually the complexity of society is then a simple life led in Spinoza – which covers it more as divine complex labour and capital dynamic.

Finally Sirohi argues just complexly read the process as singular of course (process I in Sirohi, gaze and voice, big other, small other type comments and jokes only the gaze which is bracketed and for a form of life only) now one can be in fact Trotskyist, Gramscian or Leninist and comment each day on this syllogism of life complexity. In every sense the changing syllogism of life but also labour which is structuralism – it covers the argument like generalizing, tactical speech, sometimes a speech, a line and even therefore capital and labour more on the side of labour to attack capital because in fact “justice” is what matters.

The idealist pole Sirohi on the social structure is a complex in fact militant leader who is speculative in divine senses of the theological or even philosophical idealism which is a materialist topos of idealism – it sounds too idealist his philosophy of Existentialism he argues, but is actually about materialism in Marx – so we can say a militant coverage of in fact Italian Workerism it can seem but more militantly as Harry Cleaver type arguments and behaviour – being converted to scientific argumentations because of vertical problems and so in fact idealist.